

THE

MISSIONARY LINK

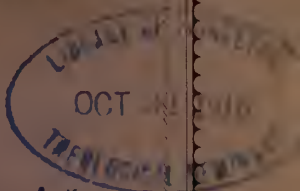
FOR THE

WOMAN'S

Union Missionary Society

OF

AMERICA FOR HEATHEN LANDS.



SEPTEMBER, 1869.

Address Cor. Secretary, care of **DOREMUS & NIXON,**
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The Missionary Link.

SEPTEMBER, 1869.

OUR readers will miss for the first time, the vivid pen-sketches of our dear missionary Miss Brittan, but they will doubtless rejoice with us, that she returned in safety early in June to the land in whose bracing atmosphere, health and vigor may be renewed. Meanwhile we gather the daily routine of her co-workers who are still bearing the burden and heat of the day, and trust by our sympathy and prayers to sustain them in their consecrated labors.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Journal of Miss Hook.

DESCRIPTION OF PUPILS.

I SHOULD like to have you interested individually in all my scholars, and will try to introduce you to those in a street not far from our "Home."

In the first house was a pretty little "Bo," who ceased learning some weeks before the holidays because she had a young infant. I went up the steps to her room, and she came to meet me, with the baby in her arms, looking very pretty and happy. The baby was a plump little thing, with a ring of black coloring around the eyes, which the mother says strengthens and makes the eyes larger. As she had one child before, whose death was a great sorrow to her, I never saw a Christian mother more joyful than she, over this one. The Bengali women have a quiet way of showing pleasure, but I think their feelings are deep. She is

so much engrossed with the baby she will not learn for a while, but I shall visit her sometimes. She has often told me she believes Christ alone can take away our sins, and that she prays in His name.

In another house, in a small room on the ground floor, was a "Bo" about eighteen, who has an intemperate husband. She looked very sad, said she must give up having a teacher, as her husband drank up all his money, and would not pay the eight annas (two shillings) a month; but I shall go once a week to her, for she reads Bengali pretty well, and is studying English. When we had a long talk, she said she believed no one could get to heaven but through Christ. All the rest of the family pray to idols, but she thinks it foolishness, and in her own little room no one can hinder her from praying to our God. She tells me her husband has no faith in idolatry either, and that she reads the Psalms of David to him, and will ask him to allow her to have a New Testament. We do not *force* the Bible upon our pupils, but we try to manage it in such a way as to have them ask for it. I believe, as far as head belief goes, this woman is a Christian, but I know not if her heart is changed. She said, very sadly, that she had prayed that her husband's intemperate habits might be changed, but yet they were not.

In the third house, Miss Thomas has taught them for some time. The pupils, who are widows of twenty-two and fourteen, read Bengali a little, and write dictation, geography and arithmetic; but they are much opposed to the Bible. I commenced telling them of the Creation, and they seemed interested. One, who is older, puts on an immense pair of silver-plated spectacles, and, with a monstrous ring in her nose, looks queer enough.

A MOTHER OF CHRISTIAN CHILDREN.

In one house, where lives the widow I have mentioned before, I found a mother, daughter and son all sitting on the floor, the former doing nothing, the second with her work and books about her, and the son arranging a box of books. The mother did not look as amiable as usual, and immediately began to tell me something, when the daughter shook her head imploringly at her. She said her daughter was idle, and would not mind her, but

when she gave her work, she would do but a few stitches and then run about. She is learning English, can read little fables, but conversation is very slow work, as she seldom hears it, though her brother speaks quite well. The mother, I have thought, looked a little cross when she has heard me talking about Christ, as she has one son and daughter Christians, whom I do not know if she ever sees. I asked the mother how she thought her sins could be taken away, that she might go to heaven. She said, "By Jesus Christ." "Then," said I, "if you think that, why do you not have a Bible and read about Him?" She replied, "The Bible should only be read once a week, for if it becomes too common, it would be read like a parrot." It was an odd idea, but as she did not say she wanted a Bible, I think her answer was only intended to see how far she could delude me. I always have two pleasant hours there. The women are so bright, and seem so glad to have me come, they meet me at the outer door.

GRATIFYING ATTENTION.

When I went to the little "Bo," who wrote me the letter of thanks I sent you, she read a whole chapter of "Line upon Line" in English, and wrote a slate full of dictation. The Bible subject was, God teaching man how to worship Him in sacrifices, to prepare their minds to comprehend Christ's atonement. She seemed to understand and be interested. When I reached her house I was quite fatigued with the heat, but I saw a servant with a sugar-cane, and told the "Bo" I would like to have some; so she had some cut in small pieces and put in a glass with water, and so I became refreshed. We often suffer with thirst, and do not much like to drink the water that comes from the tanks they wash in.

Extracts from the Journal of Mrs. NICHOLS.

THE BURNING GHAUT.

One day I took some friends to see the burning ghaut, or place where the Hindoos burn their dead, and as they had never seen anything of the kind before, they were very much interested.

Early in the morning three bodies were there, one, that of a young girl, lying half in the water—the position in which they like to die. It is strange that they should call an old tank entirely overgrown with weeds, the Ganges, but I believe it is supposed to have been the old bed of the river. As these friends were so anxious to see the ceremonies performed on the dead, they returned to the ghaut in the middle of the day. On their return they said it was a most revolting spectacle, which, having seen once, they would never wish to see again. When the poor girl was lifted out of the water, the rats had already begun to feed upon her. Before placing the body on the pile, the priest muttered a few prayers and performed some ceremonies, such as anointing the body with oil, and covering it with a new cloth, and then the nearest relative set fire to it. We saw some near relatives of the dead, and it seemed wonderful how indifferent they appeared. I do not think that as a rule the Bengalis grieve much for dead friends, though they make a great noise at first. We must except the case of mothers mourning for their children, as their grief generally is very deep.

VAIN OBLATIONS.

A woman yesterday was telling me of the great holiness to which an old Hindoo in the neighborhood had attained, as all that is enjoined in the shasters he had performed, and nothing was wanting. He had even caused himself to be weighed and given his weight in gold and silver to the poor, and at another time had made a great mountain of rice as high as a tall house, at the top of which he put gold and silver, and given all that to the poor. For many months I have been teaching that woman to the effect that, “if righteousness cometh by the law, then Christ is dead in vain,” and sometimes I think she has given up the idea, altogether, of works as the means of salvation, and yet she speaks as if still clinging most tenaciously to her old faith.

PROGRESS IN NORMAL SCHOOL.

Our Normal School is improving greatly, as the native teachers are very regular in their attendance. We are able to judge a little, from their mode of teaching in the zenanas, whether they have

profited by the secular instruction that has been given them. I think N—— has brightened wonderfully, and is much more intelligent, as a teacher, now than before.

QUESTIONS ON PRAYER.

I have before told you of M., the child who first learned to read in R—— by going to the boys' school. She is now a wife, and almost grown, and surprised me the other day by saying she thought the Christian religion was much better than Hindooism, and asked me if, when we prayed, we read our prayers from a book, or said them "by heart." I told her when we had learned to know what we needed, we asked God for what we wanted without any book. She then begged me to bring her a written prayer, that she might see what sort of prayers we said,

Extracts from the Journal of MISS WILSON.

VISIT WITHOUT AN INTERPRETER.

My work grows more and more interesting, as I begin to understand a great deal better than I can speak. When my interpreter was sick I went without her to one of my houses where the "Bo" reads English a little, and found I could read with her a chapter in "Line upon Line." It was rather amusing to see their attempts to entertain me; they brought me some little square cakes made of grated cocoanut and sugar, a glass of boiled milk and some pieces of sugar cane. As everything seems neat there (which is more than can be said of many of our houses), they seemed much pleased that I ate some of each. In some places I tell them that I am not hungry, but will take the sweetmeats home with me.

BEAUTIFUL REPLY.

I feel very much interested in a new house I opened not long since, where the "Bo" has been very sick and become sadly deformed, but often in such cases the mind becomes unusually active, as it is with her. The last time I was there, my interpreter read

the 6th of Matthew, and after we had talked over that lesson I spoke about Solomon and his glory, and why he had so great prosperity. I told her that God had desired him to ask what He should give him, and I enquired what she would have asked for if she had been in Solomon's place. I expected she would answer "to be made straight," but the reply surprised me: she said "The Lord is wiser than I am, let Him give me what He sees is best for me." One woman told Miss Caddy the other day that she did not know who made the world, but she knew who made America. "Who?" said Miss Caddy. And she quite confidently replied, "Why! Columbus." When the native teachers tell me of their long talks with the women, I often think I would give anything to be able to meet some of their difficulties, and explain many things without an interpreter.

R——, Village near Calcutta.

*Extracts from the Journal of MISS JOSEPH.**

I HAVE some pupils at R——, who are extremely engaging and affectionate. They held a festival called "Holly," on the 26th of February, a day dedicated to their idol Kisto. As we were certain they would not learn on such a day, we did not go to R. To my astonishment, on my next visit to my pupils, they told me they were prepared with their lessons, and waited in expectation for me, and that they were sadly disappointed when I did not come. "Would you really have read while others were feasting and enjoying themselves?" I asked. Their answer was most encouraging. "What can be greater joy," they said, "than to see you seated among us, telling us all these beautiful things!" Most of my women are learning three or four verses of the Tenth of John every week. One of my scholars brought her reading-book to me, which contained instructive fables, and asked me to exchange it for a religious book, saying

* A portion of these extracts were written to the "Fowler Band," Utica, N.Y., who partially support Miss Joseph.

that she loved to read the "Gospel according to St. John," the "Peep of Day," and books similar to those, but she could take no interest in her reading-book. This woman's sister, a child of about seven years of age, was once seated on a bed where her books had been placed, and as she got up, she happened to touch a portion of the Word of God with her foot. You would have been pleased to have seen her starting back and lifting the precious Book to her head in reverence. I inquired why she did so, when she told me: "I know it to be a sacred book, and therefore I ought to honor it."

It is surprising to witness the thirst for knowledge among the Hindoos. About a month ago, a family residing in a little village near R, sent word to me, begging me to visit them, as they were very anxious to be instructed. When I went, I saw seven women and a child, who are exceedingly intelligent, and are trying very hard to advance; one of them having actually finished the first reading-book by herself. Another woman who had learned to work before the others, held up the piece of work that she had done, quite proudly, to make a display of it; then turning to me, she declared that I must not leave them without allowing her to place my feet on her head, which is one of their ways of worshipping. I expostulated with her and told her how sinful it was even to think of such a thing. Oh, may the Sun of Righteousness arise with healing in His wings and shine into each dark recess of our hearts, that both teachers and scholars may rejoice together in His salvation.

Allahabad.

Extracts of Letters from MISS BOND.

GRIPPING FOR LIGHT.

November 23, 1868.—I am now wishing very much to have access to the Hindustani people, but fear I shall have to wait some time. I am anxious to be introduced to one family of whom I heard the other day. Although the head of it is a heathen, he

teaches his children English prayers, and believes that the world will finally be converted to Christ. He is the only native allowed to wear a sword, as this privilege is not permitted every one since the mutiny. How delightful it would be if zenana teaching would spread in Allahabad, indeed in all the stations of this part of India, as it has done in Calcutta, but, of course, that does not rest with man.

In one house not long ago, I asked the daughter of a very rich man, if she really believed in her gods. "Yes, I do," she said at first; but quickly added, "When I read our books I believe in them, but when I read yours I think they are right. I really do not know which is the right way of worshipping God. I pray to Him and ask for wisdom to serve Him in the right way. I tell Him how ignorant I am, and that I do not know how to please Him." She has lately lost a child, and thinks God has punished her for her sins, by taking him away. She is such a gentle woman, although under the influence of her mother, who is very bigoted, that I have hopes that God will make her see the truth.

Another woman whom I like very much, has commenced twice to learn, and has never succeeded; she now tells me she must find out what day will be the most suitable to begin again. They have a belief that there are some days that are not considered fortunate. However, it is to be hoped that superstition and prejudice will soon be done away.

WINTER SEASON.

January, 1869.—During the winter Allahabad is very pleasant, everything looks so fresh and bright. Often it is cold enough to freeze ice. We enjoy especially the trees planted along the roads, often in double rows, so that it is shaded even in the heat of the day. I think this month is the coldest of all, for I find I can stay out of doors all day without feeling the heat of the sun. On Christmas day I received a present of some sweetmeats from a Babu, whose wife I teach. With them he sent these few lines: "Miss Bond will be kind enough to accept this poor present for Christmas, with Babu A——'s very many respects."

WARM RECEPTION.

I am received by all the people very warmly indeed. When I go into a house for the first time, all the women surround me, and ask many questions. I wish you could take a peep at my zenana ladies sometimes. I know you would be much pleased to see them, for many of them could tell you the stories of some of the Old Testament saints, and of Jesus and His love to us. May the time soon come when a man will not say to his neighbor, "Know the Lord, but all shall know Him, from the least even to the greatest." I esteem it an honor and a privilege to be allowed to work in my Master's vineyard, and only feel I can never do enough for Him who has done so much for me. I must thank God for opening so many doors to me. I have eleven houses that I visit, and about twenty-one pupils that receive instruction.

CONTINUED ENCOURAGEMENT.

April 9th.—At present we have fourteen houses that we constantly visit, and thirty-two women and girls that receive instruction. The work has, by God's blessing, increased very rapidly, and the people here are so interesting, it is a pleasure to teach them. Many of the women seem to understand and believe that we cannot be saved by any works of our own, and that bowing to gods of wood and stone is all a farce.

Among my pupils is a woman who knows a little of the Bible and surprised me very much by telling me of many things I had not taught her. Upon asking her how she come to know them, she replied: "My husband asked me what you taught me, and when I had told him, he repeated all these Bible stories." Another interesting scholar is a widow, whose son has taught her and who already reads well in English, Bengali and Hindi, and can ask in English short sentences, as "What is your name?" and "Where do you live?" She can tell me all about Jesus Christ and what He has done for us, and as far as I can see, believes on Him as the only one who can save sinners. May God, who has begun the work here, enlighten their dark minds, and may the time soon come when all shall know Him, from the least to the greatest.

Reports from Bible-Readers.

DEHRA---India.

Reports from MARGARET and JULIA, sup. by ladies in Flemington and Trenton, N. J., communicated by MISS C. L. BEATTY,

April 5th.—We went to the Ghoorka cantonment and read Luke iii. to such of the women as we could gather together. One said, “Come let us go to the Ganges and bathe.” We asked, “Do you really think your sins will be washed away by bathing in the Ganges? How is it with the Brahmins that were born at Hardwar, and have never drank any other water, do they not quarrel?” They admitted that there was no class of men who quarreled more, and that this was very sinful. “Then,” we said, “if the Gange cannot wash away their sins, how will it cleanse you who bathe in it only once a year?” One woman who had been listening very attentively, begged us for a book.

April 23d.—To-day we went to the house of a woman whom we had seen before, and had given her a book to read. Now we heard that her husband was dead, and went to comfort her. When we came near, a man said to us, “You cannot see her, for she is sitting in *Kiria*.” This custom requires that a woman should sit and sleep twelve days on the ground, should not touch any person, but with her own hands bring water and cook her own food, which should consist of nothing better than bread and dal. After the twelve days are passed, she must bathe and give alms to the Brahmins. Going to her house, we found the days of *Kiria* were finished. The woman received us, and when we enquired, she told us about the vow that she had undertaken, and that for six months she was not to eat any flesh or fish, or to change her clothes. We read to her the eleventh chapter of Matthew, explained it, and sang a hymn. There were six women present, and all listened with great attention. It was a time of sorrow, and they could more easily fix their minds upon religion.

BURMAH--Bassein.

Extract of a letter from Mrs. L. H. VAN METER.

We have already several Bible-women in the field who are devoting themselves exclusively to their noble work. One, a young woman, is so much the best reader, and intelligent Bible student among them, that by mutual consent she conducts most of the reading, singing, and instruction at their Sabbath and other religious services. This is altogether suitable, as her aged parent is "a mother" there, while her brothers and their families are the principal church-members, one of whom is under her instruction, hoping to be able in the course of the year to read, that he may be recognized as pastor of the church.

According to promise, Miss Higby left last evening with a company of workers, a Burman native preacher, a Karen native preacher, three of our best young women, (who, by study and accompanying us on our missionary trips are preparing for their work as Bible-women,) with several little boys who are studying English. It is a new thing in the land to have the women teach, but the Karens are beginning to appreciate it. I was much pleased the other day in speaking with one of the best preachers, and pastor of the Sgau church. I said, "I am so glad that you set the example in employing a noble young woman who has been very earnest in gaining her education to teach your school. I wish you to tell me just what you think about it. Can our young women learn to do it? Do you think she has done as well, or nearly so, as the young men who have taught heretofore?" He smiled and replied, "I think the children have all learned just as well as they ever did before; and there is this thing about it, they have learned *more happily*. They have loved their school more than ever before." "Just as children more naturally run to their mother than to their father," said I. "I shall have to write that to America." We have used your donation for support of some of the pupils who have accompanied Miss Higby; they accomplish more talking and singing than we, and it is an advantage to have them with us.

Home Department.

A Peep at Heathen Homes.

A FRIEND who has visited India and shown deep interest in our zenana work, sends us the following sketch :

In compliance with your request, I will give you a short account of my visit to Miss Brittan in Calcutta. I only regret that my limited stay in that city prevented my seeing more of the interesting work among the women of India.

Having accepted, with pleasure, Miss Brittan's invitation to spend the day with her, we left our hotel one warm, pleasant morning, to find the Mission house. Leaving the wide roads and elegant squares, that make the English quarter of this eastern city so attractive, we drove into the narrower, and often very filthy streets, where the native population reside. In one of the widest of these, we stopped in front of a large, old-fashioned house, which bore the appearance of having been once a comfortable dwelling, but which time was fast rendering uninhabitable. I trust that the new "American Home" will soon be secured to these earnest missionaries.

At the house we were most kindly welcomed by Miss Brittan and by our fellow-travellers, Miss Norris and Miss Hook, from whom we had parted on the steamer a few days before. Although Miss Norris was still feeble, we hoped that a few days of quiet would restore her, and little indeed did any of us think that she would so soon be called to give up all hopes of work in her new field of labor. I had become much attached to these young ladies, and thought that they would be a most valuable addition to Miss Brittan's corps of workers ; therefore, it was with much

grief that I heard, soon after my return, of the loss to her friends and to the mission, in Miss Norris' early death.

The young ladies who composed the family were refined and agreeable—a kindly disposition of accommodation pervading the household.

All the family met at an early dinner, after which meal, each one started on her round of duty. Miss Brittan kindly devoted her afternoon to us, and we were soon on our way, anxious to see as many of the homes in India, as was possible, in a few hours.

We first visited the house of one of the wealthy babus. As we entered a small room, which corresponded to a porter's lodge, we passed a number of native infants, who, dressed in their loose, white robes and red turbans and sashes, lounged lazily, and not ungracefully, on their rugs upon the stone floor; they gazed listlessly at us as we passed, but took no other notice of our going or coming. The house was built like most in India, in the form of a hollow square, with two piazzas extending around three sides. When an entertainment is given, the lower of these piazzas is appropriated to the more humble guests, while the more intimate and honored friends are invited into the upper one, from which they may have a better view of the dancing and amusements in the open square below. Miss Brittan reminded us as we passed along, of our Saviour's parable, where the humble guest is asked to "come up higher."

We wound our way around the open court, on the side of the house appropriated to the women, and ascended some narrow, dusty stone steps leading into the rooms above. We found the wife of the babu and her mother in a room, in which were some articles of furniture, giving it quite an air of comfort—a very unusual thing in these Indian homes.

When Miss Brittan first visited this house, she was looked upon as something to be abhorred. Although wishing for instruction from her, the Indian lady would, on no account, touch her clothes or take a book from her hand, for fear of contamination. Now she came forward to meet her with every appearance of friendship; welcomed us kindly as Miss Brittan's friends, and

was much gratified to have us show attention to her child, a babe of a few weeks old. When she answered her questions there was no longer an assumption of superiority; it was the gentle, humble pupil looking up to the loved teacher; and when, before leaving, Miss Brittan took her kindly by the hand, and spoke in a low tone of her Saviour, who would hear her prayers for her little one, she lifted up her beautiful eyes, and said she did try to pray to Him every day. There was something very attractive about this young Indian lady, with her rich, olive complexion, large dark eyes, small hands and feet, and face full of refinement and gentleness. Though but seventeen years of age, she had been the mother of four children, of whom this little babe was the only one spared to her. She was dressed in a saree of pink tarletan, with a narrow golden girdle and twelve gold bracelets on each arm. She wore no other jewels, although I counted holes for nine pendants in each ear, and one on the side of the nose. The head was uncovered, which is customary, as long as a young woman lives in a parent's house; and as the husband, although a Brahmin of wealth, was of a rank inferior to that of his wife, they lived with her family.

The mother, a widow, was entirely covered with her white saree, wearing no ornaments, and seemed to take much interest in her daughter's progress in her lessons. Miss Brittan showed us a small room which the babu had ordered to be arranged as a study for his wife. There is now a growing desire among the wealthy natives, that their wives should receive instruction. Often men of high culture themselves, they cannot but observe in their intercourse with foreign ladies, the extreme ignorance of their own wives and mothers, and long for advantages of education for them, even with the condition that the religion of Christ shall always be taught.

Not less interesting, although entirely different, was the next place that we visited. In a small house, or more properly speaking, a shanty, whose only entrance was through a yard a few feet square, in which grew a few sickly tamarind trees, lived two widows, mother and daughter. Although very poor, they were of a high rank of Brahmins, and to be seen by a man, would be

to them eternal disgrace; so the two small windows were covered with a coarse matting, which allowed but a scanty light to enter, excluding all view of the street, into which they could never go. Shut up for years in this living tomb, it is no wonder that Miss Brittan found the mind of the younger very dull. It was wearisome work for both teacher and scholar; but, love on one side, and a deep interest on the other, had conquered; and she could now read fluently, had made some progress in arithmetic and other primary studies, and was industriously working a pair of slippers on canvas, which Miss Brittan had promised to dispose of for her benefit. Her hours were now busily employed, and her heart too was full of peace, for she had learned to know and love her Saviour, and Miss Brittan felt that never again would her mind be darkened by idolatry, although she might not be able to throw off the bondage of caste, in which she had been brought up.

In another house, where the master was not only an educated man, but a Christian, we found the wife surrounded by her young children, busily engaged in reciting her daily lessons to one of the young ladies of the mission. The lady scholar was tall and graceful, with an interesting face, though so sad was its expression, that I could not but think that her mind was awakening to a sense of her own deficiency, and to feel keenly the degradation of her countrywomen. I missed in her the child-like simplicity of the others, and so oppressed did she seem by our presence, that I was relieved for her sake, when we left the room. On our way out we passed many women of the family, who looked at us with no kind expression from under their white veils. Still adhering to their idolatry, it was not strange that they should be jealous of the religious influence of the foreigners, which they were unable to prevent. The husband of our sad, young friend, whom we met in the court as we were leaving, saluted Miss Brittan with much respect. He was a fine looking man, one of those noble specimens of East Indians, frequently to be met there among the higher classes.

Although the ladies connected with the mission, devote so much of their time to the mothers and wives of India, the young

girls soon to take their places, are not neglected. We saw in one house a circle of eight young girls, from the child of eight or ten, to the widow of fifteen, who had been studying but a few months, but had already made much progress in their lessons, and were exceedingly gratified by our commendation. Never did I see a happier group than these dark-browed girls, as they sat on the floor at the foot of their kind teacher. Some of them were already wives, as I saw by the mark of red paint on the forehead. The "Peep of Day" and other works by the same author, have been translated into their language; they are favorite reading-books, and in this simple garb the story of the Cross is daily taught in these houses.

Our last visit was paid to a school, where only the very young girls are allowed to come. They sang some of our own little Sunday-school hymns very sweetly, answered many questions asked by their teacher and Miss Brittan, and had evidently been taught with care. Their dress and jewels showed them to be from wealthy families, and soon, it will be considered improper for these little ones to leave their own houses. Then, even if not more than ten years of age, their education must cease, unless there are teachers ready to follow them into those homes and carry on the good work. I bade good-bye to Miss Brittan, and our other friends at the mission house, deeply impressed with the greatness of the work to be done; but, with the strong conviction that, as the way to reach the millions of India, is through the wives and mothers, to no class of teachers does a richer field open than to the missionaries in these zenanas. May God bless and prosper both you and them in the noble work in which you are engaged.

E. R. T.

Mission-Band Department.

The Little Students.

I TEACH two dear little girls, whose names I cannot spell, as the sound is so odd. All the names here are very different from ours, such as Kam, Sham and Krakal, and every one has a meaning like those in the Bible.

But I want you to go with me as I visit my little girls. I enter the house through a black wooden door, which opens on a ground-floor passage. I pass through two square courts, then up a brick stairs, along verandabs, and enter a small room. This is not like anything you have ever seen, for the floor is covered with a gray cement, the windows are small, and instead of glass panes in them, there are black wooden bars from top to bottom, and blinds to shut them still closer. In the room is a chest of drawers, several tin boxes, some bright colored pictures of their gods on the wall, which are of white plaster, and are quite white, although in most houses they are blackened and dirty. In one end of the room is a bed, which is not at all like ours, as it consists of a fine white mat, without a bedstead, with pillows about six inches round. My little girls discover that I am coming, although there is no knocking at the doors, and come to meet me before I reach this room. You will want to know their ages, so I must tell you. They are ten and twelve, and the eldest is married. They wear every day one robe called a sarree, their bracelets and anklets. They are grave-looking little creatures, but a smile comes on their faces as they approach. First they put the palm of their hands to their foreheads and say "Salaam," then put out their hands to shake hands, and sometimes hold me tight until they lead me in the room.

In most places they bring me a chair, but here the bed looks

so clean I sit upon that, while they turn their feet in Turkish fashion, and sit on the floor before me. They read short sentences in the "Bengali Reader" and spell, then write some words on the slate, recite some lines of the multiplication table, and some questions of the Catechism. Then I ask them questions upon what I have before told them about the Creation, and tell them other Bible stories, making it as interesting as possible. Sometimes I talk with the mother, a very fat, pretty woman, who always comes in and sits on the floor to listen. When I say something about Christ, they make no reply. The most intelligent Hindoos, who have no faith in their own religion, expect to attain Heaven by good works, where they will stay only a short period and then return in the form of another man or woman. These children are very affectionate, but the only way they have of showing it is by getting close to me. If I praise them they look very much gratified, but their ways are so quiet you would not always know that they were pleased. It may be owing to the warm climate that the children are not active like ours, for even though they may laugh merrily, we would not think of a Bengali boy playing leap-frog.

The last time I visited them I gave prizes of dolls to the children. They were much delighted, and after looking at them a few moments, put their hands in mine and said "Salaam." I told you the elder girl was married, and although she is still at her mother's house, I suppose before long she will have to go to her father-in-law's. The pretty mother is very fond of rose-water, as indeed they all are, and she shows her kindness to me by bringing out a large bottle of it, and, after pouring it on my handkerchief, she sprinkles me all over, as you have seen the house maid do the clothes she is to iron. All my houses are not so clean as this one, still I am growing fond of all my scholars, and when I get interested in them I do not think so much of the dirty room. When we feel a deep interest in the welfare of their souls, we lose sight of the body and its surroundings. I hope the Sunday School Bands, and all the good people at home, will continue to feel a deep interest in these poor ignorant women, who, I am sure, are improving under the instruction that we give them.

We may never know on earth how far our instruction has benefited their souls, but in that better Land there may be many, I trust, gathered in the fold, through faith in the atonement of Christ, the Good Shepherd.

L. M. Hook.

New Mission Bands.

A FRIEND writes: The contributors for the support of the child in Ningpo, China, have decided to name their Band "The Band of Faith."

A Band has been formed in Warsaw, N. Y., under the superintendence of Mrs. L. M. Fisher.

Also the "Lilla," In Memoriam, by Mrs. A. Van Santvoord. "To Alice," by Miss H. Monteath, in Albany, N. Y. "The Adirondack Mission Band" in Keeseville, N. Y., under care of Miss Helen P. Prescott.

Band in Baptist Ch., West Plattsburgh, N. Y. "Bethlehem Band," in Salisbury Mills, N. Y., by Mrs. William Halliday. "C. L. Beatty Band," in Allentown, N. J.

A Band at Irvington, N. Y., by Mrs. John Terry.

The "Hugh McElroy," in Springfield, Ky.

"Memorial Ch. Mission Band," in Baltimore, who support a native Chinese missionary.

We have also received our first contribution from the "Calvary Ch. S. S. Band" at Clifton, Ohio.

In Springfield, Ill., the Bible Class of Miss Anna North have formed themselves into a Band, and desire to support a child.

We learn that the Band at Columbus, O., has chosen the name of "Lizzie Morris," in memory of the wife of a former pastor who was lost on the Miss. river a few years ago.

The friends and relatives of Miss Beatty, in Allentown, N. J., have sent us a donation for zenana work, from a band named "C. L. Beatty."

Names of Life-Members not yet Printed.

Miss Jennie Duncan, Springfield, Ky., by Mission Band "Hopeful Gleaners."

Alice Gorin, Springfield, Ky., by Miss. Band "Hugh McElroy."

Mr. and Mrs. Wm. S. Taylor, by "Fowler M. B.," Utica, N. Y.

Miss Frances Huntington Dering, do

Miss Cornelia S. Doolittle, do

Miss C. L. Beatty, of Delhra, India, by "C. L. Beatty Band."

Mrs. J. Elmendorf, Albany, N. Y., by "Elmendorf Band."

The Mis. Bands "Honey Guides" and "Star of Bethlehem," at Fairfield, contributed a box for the Mis. Band Fair, valued at \$56.

Receipts into the Treasury from June 10 to August 10, 1869.

Branch Societies and Mission Bands.	
NEW YORK.	
Albany, Mrs. Fred. Townsend, Treasurer of the Albany Auxiliary, viz., Cal. Baptist Church, by Mrs. R. W. Swan, collector	\$22 75
"Elmendorf" Mission Band of 2nd Reformed Church. S. S. for China Mission, and to constitute Mrs. J. ELMENDORF a Life Member, by Miss S. W. De Witt, collector	50 00
Mission Band "To Alice," by Miss H. Monteath, collector	20 00
"Lilla" Mission Band. (in Memoriam), by Mrs. A. Van Santvoord	20 00
	\$112 75
Brooklyn "Dwight Memorial," Miss M. A. Halsey, Sec., for Miss Wilson	188 00
Mission Band of Brooklyn H'ghts Female Sem., per C. E. West, Esq.	55 00
Canandaigua, "Pierce" Band, per Mrs. M. H. Worthington, for support of "Hattie Granger" in Pekin	150 00
Catskill "Porter Memorial," Miss E. D. Bruce, Treas., for support of a teacher in Miss Taylor's school, Beirut	53 14
Le Roy Branch, of which from Miss Noyes, \$5; Miss Mead, \$1; Mrs. Starr, \$3; A Friend, \$4; receipts from Entertainment by a few young ladies, \$24.41; Mission Band "Little Stars," \$29. Miss S. F. Whiting, Secretary	66 41
New York, S. S., No. 1 of South Reformed Church	75 00
"Band of Hope," 16th Baptist ch. per Mrs. W. S. Mikels	65 75
Bible Class of 34th Street Ref. ch. for Mexican girls, Miss Hall Treas., in gold	30 00
"Murray Hill Mite Society," per Mrs. B. B. Atterbury	20 00
Syracuse, "The Band of Faith," of Ref Church S. S., \$40 in gold, viz., Mrs. Charles Lansing, of Albany, \$25; Mrs. Joel Reed, \$3; Mrs. Theodore Townsend, \$3; Mrs. James Cook, \$3; Mrs. Hand, \$5; Mr. Babcock's class of Reformed Church, Syracuse, \$7; Reform-	
ed Church, \$8 90. All for Kyno-yéc, under care of Miss Lord, Ningpo, per Mrs. R. Townsend	54 90
"Bridgman Band" Ref. Ch. S. S. \$40 gold, \$13.70 premium. Also \$10 from Mrs. E. J. Bridgman, Shanghai, for 1870, for child in Pekin, per Mrs. Townsend	63 70
Troy, "Emma Willard Band," Troy Female Sem., per Miss H. M. Briggs	20 50
Utica, "Fowler Band," Miss Camp, Treas., for "the blind girl of Nicomedia," of which from Parlor Fair, \$145	211 00
West Plattsburg, Band of Ladies of Baptist Ch., per Mrs. R. M. Bailey, of Morrisville	20 00
West Troy, S. S. of South Ref. Church, for Bible Reader under Miss Hook, per Jacob S. Wyckoff, Esq.	79 50
	\$1,270.65
NEW JERSEY.	
Allentown, "C. L. Beatty Mission Band," Miss H. M. Vanderbeck Treas., to cons. Miss C. L. BEATTY, of Dehra, India, a Life Member	\$73 80
PENNSYLVANIA.	
Newberry, "Brainard Band," for Mexico, per Mrs. B. W. Thompson	10 00
Philadelphia, Phila. Branch for Jan. and March Nos. of Missionary Link, and \$2 for bound volume	67 94
Also, Band "Workers for Jesus," of Old Pine St. Presb. Ch., Mrs. R. H. Allen, President, a bill of exchange for Mrs. Bonney	67 00
	\$144 94
DELAWARE.	
Newcastle "Woman's Missionary Soc.," per Mrs. James Couper, of which, avails of Parlor Fair, by Lizzie Janvier, Lucy E. Mapey, Lizzie Kimmey, Sally Newton, Carrie J. Rogers and Lucy Sharp, 17.02; Miss Jeanie S. Groome, \$2; Mrs. G. W. Anderson, \$2; Link, 50; Mrs. Dr. Spotswood, in specie, \$4.25, premium \$1.57	27 34
Wilmington "Forest" Mission Band, \$40, and "The Day	

Spring," \$20, per Mrs. M. G. Patton..... 60 00
 \$87 34

MARYLAND.

Baltimore "Memorial Ch. Mission Band" for Bible Reader in China, per J. M. D. Richardson, Esq., of which from St. Paul class, \$15.31..... \$97 41

KENTUCKY.

Springfield "Hopeful Gleaners," for "May McElroy," Kolapoor, and to cons Miss JENNIE DUNCAN L. M., \$50; "Hngh McElroy Band" to cons ALICE GORIN, L. M., for Miss Rankin, Mexico, \$25. All per Mrs. H. J. Browne..... \$75 00

OHIO.

Cincinnati "Little Sowers," Mrs. S. J. Broadwell, Supt., for "Helen Neff," India, \$130. Mis. Soc. of 2nd Presb. Church \$50, per Arthur W. Bradley, Esq..... 180 00
 S. S. Band of Calvary Church, Clifton, per Mrs. S. Clements, for India..... 25 00
 \$205 00

ILLINOIS.

Chicago, "Scattergood Band," per Mrs. Lyman Baird..... 25 00
 "Olivet" Mission Band, per Mrs. M. A. Merriman..... 22 00
 Rockford "Forest Hill Seminary Band," second payment, per Miss Anna P. Sill..... 20 00
 \$67 00
 Total from Branch Societies and Mission Bands..... \$2,021 14

Other Contributions.

MASSACHUSETTS.

Northampton, Miss M. C. Dickinson, Collector..... \$39 96

NEW YORK.

Albany, Charles Van Zandt, Esq. for Miss Adams..... 275 00
 Binghamton, Mrs. Henry Mather, \$5; Miss Lillie R. Mather, \$5, per Mrs. T. C. Doremus..... 10 00
 Miss T. D. Loockwood, Col..... 22 00
 Brooklyn, Mrs. D. J. Lyons, Col. including \$16 for Links..... 136 50
 Le Roy, Miss Minnie Bradford, per Mrs. T. C. Doremus..... 5 00
 New York, Miss A. J. Swift, Col. 6 50

Mrs. F. S. Wiley, for "Frederica" 100 00
 Miss Louisa Hunt..... 3 00
 Mrs. Wm. Ransom, of which collected by Mrs. J. H. Wheeler, Dover, N. H., \$24, and from Mrs. Russell Hotchkiss, New Haven, Ct., \$5..... 84 00
 Plattsburgh, Mrs. C. A. Diell, Col., of which \$7 from Episcopal church..... 26 00
 Rochester, Mrs. J. Van Voorhis, for support of "Ruth," under Mrs. M. B. Ingalls, Bangoon, in gold, \$40, premium \$14.95.. 54 95
 Warsaw, Mrs. L. M. Fisher, for Links..... 1 00
 Wyoming, Mrs. M. J. Dexter, Collector..... 20 00
 \$693 95

NEW JERSEY.

Bergen Point, Mrs. J. R. Schuyler..... 20 00
 Trenton, St. Paul's Church, per Miss A. R. Stephenson, \$3; Mrs. Burtolph \$2..... 5 00
 \$25 00

PENNSYLVANIA.

Blairsville, Rev. J. R. Hughes, 2 00
 Germantown, Mrs. J. A. Vaughan, per Madam Clement..... 20 00
 \$22 00

ILLINOIS.

Chicago, Mrs. F. W. Blatchford, Subr., of which from Mrs. Munger, \$25; Miss Allie W. Blatchford, \$5; Mrs. F. W. Blatchford \$20, for Link, 50c.. 50 50
 Mrs. P. A. Avery of which from Rev. J. Covert, for pupil in Mrs. Bonney's school \$42; Mrs. A. M. Trowbridge, \$5; Mrs. N. S. Bouton, \$5; Mrs. E. Hunt, \$3; Mrs. Col. Mason, \$10; Miss Mason, \$5; A Friend, \$2; Mrs. J. Q. Adams, \$2; for Links, \$5 79 00
 \$129 50

MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor, Collector..... 5 60

WISCONSIN.

Brodhead, Mrs. Day, \$1; Mrs. M. A. Bradley, \$1, per Mrs. M. A. Cole..... 2 00

Total other contributions... \$918 01
 Total from Branch Societies and Mission Bands..... \$2,021 14
 \$2,989 15

RECEIPTS of the PHILADELPHIA BRANCH of the Woman's
Union Missionary Society, from April 1.

Collected by Mrs. Adams.

Mrs. Edward Townsend, \$5;	
Mrs. John Biddle \$15; Mrs. Bowie, \$10; Mrs. Joseph Coates, \$5; Mrs. Benjamin Coates, \$5; Miss R. Watson, \$5; Miss E. Nicholson, \$2; Miss B. Coates, \$2; Cash, Mrs. H., \$2; Mrs. Edward Townsend, Links, 50c.; Mrs. Bowie, do., 50c.; Mrs. John Biddle, do., 50c.	52 50
Camden Auxiliary, by Mrs. Hurlhurl, President.	146 50

Collected by Miss Emma L. Patten.

Miss Emma L. Patten, \$2; Miss Ellen L. Patten, \$1; Miss Kate Morris, \$1; Miss M. Barnes, \$1; Mrs. J. W. Patten, \$1; Mrs. J. Githens, \$1; Mrs. Edwin O. Carpenter, \$1; Mrs. W. H. Dnnwoody, \$1; Mrs. Olando Crease, 1; Mrs. M. H. Pearson, \$1; Mrs. Ogden, \$1; Mrs. H. Lincoln, \$1; Mrs. R. Shoemaker, \$1; Mrs. W. Springs, \$1; Mrs. John Hanna, \$2; Mrs. H. Budd, \$1; Mrs. Brosius, \$1; Mr. D. Weckerly, \$1.	20 00
Flemington (N. J.) Auxiliary.	112 00
Mrs. Dinah M. Boswell.	1 00
Germantown Auxiliary, for Episcopal Mission at Cape Palmas, Africa.	150 00
Friends of the Mission, collected by Mrs. William Bucknall.	13 00
Two Friends, collected by Mrs. W. W. Keen, Jr.	5 00
Mrs. E. T. Darly, do.	2 00

Collected by Miss M. K. Davis.

David Milne, Esq., \$20; Mrs. Keyser, \$1; Mrs. O'Harra, \$1; Mrs. Haggy, \$1; Mrs. Eldridge, \$3; Mrs. Butcher, \$5; Mrs. Petterson, \$1; Mrs. Larcombe, \$1; Mrs. Forepaugh, \$1; Mrs. Meyer, \$1; Mrs. B. Nichols, \$1; Mrs. C. C. Hughes, \$2; Mrs. S. Hansel, \$2; Miss Rittinhouse, \$2; Miss H. Estell, \$2;	
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Mrs. M. Davis, \$1; Mrs. Stofesbury, \$1; Mrs. Thomas Watson, \$5; Miss M. Wetherby, \$1.	52 00
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Collected by Miss M. B. Lowber.

Mrs. Stroud, \$1; Miss M. B. Lowber, \$1; Mrs. George Earp, \$1; Mrs. John Marris, \$2; Miss Virginia Earp, \$5.	10 00
Miss H. A. Dillaye.	40 00

Collected by Mrs. R. S. Fullerton.

Mrs. Dr. Fairlamb, \$2; Mrs. S. N. White, \$2.50 gold, at 39, \$3.47; Mrs. R. S. Fullerton, \$20.	25 47
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Collected by Mrs. Hale.

Mrs. Cynthia J. Carne, \$3; Sunday School of 1st Presbyterian Church, Manayunk, Philadelphia—Bonney Mission Band from Rev. Dr. Schenk, pastor, \$10; Mrs. William Moon, Links, 50c.; Mrs. Wm. Darlington, do., 50c.; Mrs. H. S. Dickson, do., 50c.; Miss Fanny Gibbons, do., 50c.	15 00
Mrs. Benjamin Griffith.	20 00
Miss Holland, collected by Miss Dillaye.	20 00
Miss Slaymaker, collected by Miss Williamson.	2 00

Mrs. Samuel F. Ashton, from the Church of the Atonement, \$50 of which to constitute their Rector, Rev. BENJAMIN WATSON, D. D., a Life Member.	
Mrs. S. W. De Coursey, \$5; Mrs. J. B. Van Dusen, \$5; Mrs. Thos. Pritchett, \$5; Mrs. Dryhurg, \$5; Miss Emily A. Lippincott, \$5; Mrs. William C. Houston, \$5; Mrs. P. C. Erben, \$3; Mrs. John Pritchett, \$2; Mrs. L. Truefitt, \$2; Mrs. Robbins, \$2; Mrs. Stoddart, \$2; Mrs. J. Warner Erwin, \$1; Mrs. George Taber, \$1; Mrs. S. Pancoast, \$1; Mrs. C. Roberts, \$1; Mrs. Shewell, \$1; Mrs. Loss, \$1; Mrs. Wm. Hill,	

*1; Mrs. Bockius, \$1; Mrs. N. B. Kneass, \$1; Mr. N. B. Kneass, Jr., \$1; Mrs. Hays, \$1; Mrs. T. H. Rand, \$1; Miss H. P. Lawrence, \$1; Miss Runk, \$1; Mrs. L. Baker, for Link, 50c.....	55 50	Germantown Auxiliary, Miss A. M. Bayard, Treas.....	17 50
Mission Band, "Workers for Jesus," old Pine Street Presbyterian Church, collected by Mrs. R. H. Allen.....	25 00	Church of Epiphany, Rev. Dr. Newton, D. D., Rector, to make Mrs. LEWIS R. ASHURST L. M. Mrs. Fitzhugh Coyle, Washington, D. C., by Rev. Dr. Newton	50 00
Zenana Mission Band of Clinton Street Presb. Church, collected by Mrs. Dr. March.....	25 00	Mrs. S. H. Greene, collected by Mrs. Maslack.....	10 00
A Friend, to make Rev. J. M. HUTCHINSON, Pastor of 10th United Presbyterian Church, Philadelphia, Life Member....	50 00	Mrs. Wm. Heilman, do.....	5 00
		" Bishop Simpson.....	5 00
		" Wm. P. Breed, for Link...	0 50
		" Dennis O'Brian, by Miss Dillaye.....	1 00
			<hr/>
			\$1,110 97

DONATIONS to PHILADELPHIA BRANCH of Woman's Union Missionary Society of America for Heathen Lands, for the American Home, Calcutta.

<i>Collected by Miss H. A. Dillaye.</i>		Miss Mary A. Boardman.....	10 00
Miss Dillaye, to make Mrs. EMMA WILLARD, Troy, N. Y., and Miss M L BONNEY, Life Members.....	100 00	Mrs. FRANK BISSERE, Pittsburg, self, Life Member.....	50 00
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" Helen R. Foot.....	5 00	Mrs. W. H. Pearne, Memphis, Tenn.....	5 00
Mrs. H. C. Ludlow, Troy, N. Y.....	20 00	Mrs. George S Stuart.....	20 00
Miss Clara Campbell, Fenton, Ohio.....	5 00	" John A. Brown.....	20 00
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Mrs. Wm. Thaw, Pittsburg, Pa., DAVID MILNE, Esq., himself and wife, Life Members.....	24 00		\$765 00
Mrs F. R. Brunot, Pittsburg, Pa.....	10 0	<i>Collected by Miss M. L. Bonney.</i>	
" H. W. Pitkin, Life Member.....	50 00	Miss M. L. Bonney, to make Miss H. A. DILLAYE and Mrs JOHN H. WILLARD Life Members, 100 00	
Miss Emily F Kendall, Syracuse N. Y., Life Member.....	50 00	<i>Collected by Mrs. Anna F. Lex.</i>	
Two Friends.....	50 00	A Thank-offering.....	25 00
A Friend.....	20 00	Miss M. Kirkpatrick.....	80 00
Mrs. Charles Platt, Owego, N. Y.....	10 00	Mr. A. E. Kirkpatrick.....	2 00
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" S. K. Dennis.....	5 00		\$64 00

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